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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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For the Columbian Star.

THE WALDENSES AND ALBIRENSSES.

[Compiled chiefly from Jones' History.]

No. 3.

In connexion with the history of the dreadful persecutions and complicated sufferings, which came upon the Waldenses in consequence of their adherence "to the commandments of God and the faith of Jesus," it will be proper to take a glance at the origin, the establishment, and the operation of that monstrous system of cruelty and oppression, gently called by the Catholics, "the Holy Office," though better known among Protestants by the name of the Inquisition.

Until the year 1200, the papal chair being then filled by Innocent III., the terms "Inquisition into heresy," and "Inquisitor," were not much, if at all, heard of. The Pope, suspicious that his Bishops and vicars were not diligent in the discharge of their duty respecting the extirpation of heresy, indicated at this time, two new orders of regulars, those of St. Dominic and St. Francis, both zealously devoted to the church, and consisting of persons with whom the advancement of Christianity, and the exaltation of the pontifical power, were always synonymous terms. To St. Dominic, the honour of first suggesting the erection of this extraordinary court is commonly ascribed.

He was born in the year 1170, descended from an illustrious Spanish family. He was educated for the priesthood, and grew up the most fiery and the most bloody of mortals. Before his time every bishop was a sort of inquisitor in his own diocese; but Dominic contrived to incorporate a body of men, independent of every human being except the Pope, for the express purpose of ensnaring and destroying Christians. Having succeeded in his diabolical designs, and formed a race like himself, first called preaching, and then Dominican, friars, he died in his bed, was canonized for a saint, worshipped as a divinity, and proposed as a model of piety and virtue to succeeding generations! "Never (says Dr. Geddes) was there such a rabble as a Spanish saintroll." Saints with a vengeance, for all their steps to paradise, are marked with human blood.

The inquisitors, at first, had no tribunals; but when they detected heretics, pronounced sentence upon them, and the secular arm was always in readiness to execute. But because the bishops were not always equally zealous and cruel, these Dominicans assumed the power, and proceeded to the bloody work with infuriated zeal. This class has ever since furnished the world with a set of inquisitors, compared to whom, all that had ever dealt in tortures, in any former times, according to bishop Burnet, "were mere bunglers."

The efforts of the inquisitors were greatly assisted by Frederic II., Emperor of the Romans, who, in the year 1224, promulgated, from Padua, four edicts against heretics, of the most ferocious description. The object of these bloody edicts was chiefly to destroy the Waldenses, who were denounced in them as guilty of high treason, and condemned to be punished with the loss of life, and of goods, and their memory to be rendered infamous.

Pope Innocent IV. endeavoured to establish the inquisition on a permanent foundation. It was every where entrusted to the care of Dominican friars. But many of the most populous states, that were subjected to the see of Rome, never permitted the establishment of this tribunal among them. In France it was early introduced, but soon after expelled, in such a manner, as effectually to preclude a renewal of the attempt. Nor has it been alike severe in every place into which it has been introduced. In Spain and Por-

tugal this scourge and disgrace to humanity has for centuries glared with its most frightful aspect—in Rome it has been much more tolerable. This can be accounted for on principles of worldly wisdom. Papal avarice has served to counterbalance Papal tyranny. The wealth of modern Rome has arisen very much from the constant resort of strangers from all countries and of all denominations, and chiefly those of the higher ranks. Nothing could have more effectually checked that resort, and of course the influx of riches into that capital, than such a horrid tribunal as that which existed at Lisbon and Madrid, and which diffused a terror to the utmost confines of Portugal and Spain.

Exclusive of the cruel punishments inflicted by the holy office, (says a late writer) it may be truly affirmed, that the inquisition is a school of vice. There the artful judge, grown old in habits of subtlety, along with the sly secretary, practises his cunning in interrogating a prisoner to fix a charge of heresy. Now he frowns, and then he smiles; now he soothes, and then looks dark and angry; sometimes affects to pity and to pray, at other times, insults, and bullies, and talks of racks and dungeons, flames and the damnation of hell. One while he lays his hand upon his heart, and sheds tears, and promises and protests he desires not the death of a sinner, but would rather that he would turn and live; and all that he can do he will do for the discharge, aye, for the preferment of his imprisoned brother. Another while he discovers himself as deaf as a rock, false as the wind, and cruel as the poison of asps.*

We cannot, probably, give a more correct view of the horrors and wickedness of this iniquitous tribunal, than is contained in the following extract from Jones' History, with which I shall complete the present number.

"In no country has the operation of this

dreadful court of spiritual despotism been more strikingly exemplified than in Spain. The subject has been placed in the most instructive point of view by two accurate and elegant modern historians,† and their reflections upon it are so just and natural, that as it cannot be unacceptable to the reader, I shall give the substance of what they have said.

The court of inquisition which, although it was not the parent, has been the nurse and guardian of ignorance and superstition in every kingdom into which it has been admitted, was introduced into Spain by Ferdinand and Isabella, and was principally intended to prevent the relapse of the Jews and Moors, who had been converted, or who pretended to be converted, to the faith of the church of Rome. Its jurisdiction, however, was not confined to the Jews and Moors, but extended to all those who in their practice or opinions differed from the established church. In the united kingdoms of Castile and Aragon, there were 13 different inquisitorial courts, having each of them its counsellors, termed apostolical inquisitors; its secretaries, serjeants, and other officers; and besides these there were 20,000 familiars dispersed throughout the kingdom, who acted as spies and informers, and were employed to apprehend all suspected persons, and commit them for trial to the prisons which belonged to the inquisition. By these familiars, persons were seized on bare suspicion, and in contradiction to the established rules of equity, they were put to the torture, tried and condemned by the inquisitors, without being confronted, either with their accusers, or with the witnesses on whose evidence they were condemned. The punishments inflicted were more or less dreadful, according to the caprice and humour of the judges. The unhappy victims were either strangled, or committed to the flames, or loaded with chains, and shut up in dungeons during life—their effects confiscated, and their families stigmatized with infamy.

This institution was no doubt, well calculated to produce a uniformity of religious profession, but it had a tendency also to destroy the sweets of social life; to banish all freedom of thought and speech; to disturb men's minds with the most disquieting apprehensions, and to produce the most intolerable slavery, by reducing persons of all ranks in life to a state of abject dependence upon priests; whose integrity, were it even greater than that of other men, as in every false profession of religion it is less, must have been corrupted by the uncontrolled authority which they were allowed to exercise. By this tribunal a visible change was wrought

* Robinson's Ecclesiastical Researches, p. 277.

† Watson's History of Philip II. King of Spain, and Robertson's History of Charles V.

in the temper of the people, and reserve, distrust and jealousy, became the distinguishing characteristics of a Spaniard. It confirmed and perpetuated the reign of ignorance and superstition; inflamed the rage of religious bigotry, and by the cruel spectacles to which, in the execution of its decrees, it familiarized the people, it nourished in them that ferocious spirit, which, in the Netherlands and America, they manifested by deeds that have fixed an indelible reproach upon the Spanish name.

Authors of undoubted credit affirm, and without the least exaggeration, that millions of persons have been ruined by this terrible court. Moors were banished a million at a time. Six or eight hundred thousand Jews were driven away at once, and their immense riches seized by their accusers, and distributed among their persecutors, while thousand disseminated, and professed themselves Christians, only to be harassed in future. Heretics of all ranks and of various denominations were imprisoned and burnt, or fled into other countries. The gloom of despotism overshadowed all Spain. The people at first reasoned, and rebelled, and murdered the inquisitors—the aged murmured and died—the next generation fluttered and complained, but their successors were completely tamed by education; and the Spaniards are now trained up by their priests to shudder at the thought of thinking for themselves. That honour to his country and of human nature, the late Mr. Howard, says, when he saw the inquisition at Valladolid, "I could not but observe, that even the sight of it struck terror into the common people as they passed. It is styled, (he adds) by a monstrous abuse of words, 'the holy apostolic court of inquisition'."

A simple narrative of the proceedings of the inquisition has shocked the world, and the cruelty of it has become proverbial. Nothing ever displayed so fully to the eyes of mankind the spirit and temper of the papal religion. "Christians (says Tertullian) were often called, not Christianis but Chrestiani, from the gentleness of their manners, and the sweetness of their tempers." Jesus himself was the essence of mildness. His apostles were gentle, even as a nurse that cherishes her children. But what an awful contrast is exhibited in this horrid court of papal inquisition. Let us hear the description which Voltaire, a very competent witness, gives of it. "Their form of proceeding (says he) is an infallible way to destroy whomsoever the inquisitors wish. The prisoners are not confronted with the accuser or informer. Nor is there any informer or witness who is not listened to. A public convict, a notorious malefactor, an infamous person, a common prostitute, a child, are, in the holy office, though no where else, credible accusers and witnesses. Even the son may depose against his father, the wife against her husband. The wretched prisoner is no more made acquainted with his crime than with his accuser, and were he told the one, it might possibly lead him to guess the other. To avoid this, he is compelled, by tedious confinement in a noisome dungeon, where he never sees a face but the jailor's, and is not permitted the use of either books or pen and ink—or should confinement alone not be sufficient, he is compelled by the most excruciating tortures, to inform against himself, to discover and confess the crime laid to his charge, of which he is often ignorant. This procedure, (says our historian) unheard of till the institution of this court, makes the whole kingdom tremble. Suspicion reigns in every breast. Friendship and quietness are at an end. The brother dreads his brother, the father his son. Hence taciturnity has become the characteristic of a nation, endowed with all the vivacity natural to the inhabitants of a warm and fruitful climate. To this tribunal we must likewise impute that profound ignorance of sound philosophy which Spain lies buried, whilst Germany, England, France, and even Italy, have discovered so many truths, and enlarged the sphere of our knowledge. Never is human nature so debased, as where ignorance is armed with power."*

But these melancholy effects of the inquisition are a trifle when compared with those public sacrifices, called *Auto da Fe*, or acts of faith, and to the shocking barbarities that precede them. A priest in a white surplice, or a monk who has vowed meekness and humility, causes his fellow-creatures to be put to the torture in a dismal dungeon. A stage is erected in the public market-place, where the condemned prisoners are conducted to the stake, attended with a train of monks and religious confraternities. They sing psalms, say mass, and butcher mankind. Were a

native of Asia, to come to Madrid upon a day of an execution of this sort, it would be impossible for him to tell, whether it were a rejoicing, a religious feast, a sacrifice, or a massacre; and yet it is all this together! The kings, whose presence alone in other cases is the harbinger of mercy, assist at this spectacle uncovered, seated lower than the inquisitors, and are spectators of their subjects expiring in the flames. The Spaniards reproached Montezuma, with immolating his captives to his Gods; what would he have said, had he beheld an "*Auto da Fe*?"

It is but doing justice, however, to many Roman Catholic states, and to thousands of individuals belonging to that church, to say, that they abhor this infernal tribunal, almost as much as do Protestants themselves. This is sufficiently evinced by the tumults which were excited in several parts of Italy, Milan, and Naples in particular, and afterwards in France, as well as in other Catholic countries, by the attempts that were made to introduce it at first, and by its actual expulsion from some places, where, to all appearance, it was firmly established.

It is indeed, matter of regret that any among the members of that church should have their minds so enslaved by prejudice as to imagine, for a moment, that a despotism which required for its support such diabolical engines, could possibly be of heavenly origin. There is something in the very constitution of this tribunal so monstrously unjust, so exorbitantly cruel, that it must ever excite one's astonishment, that the people of any country should have permitted its existence among them. How they could have the inconsistency to acknowledge a power to be from God which has found it necessary to recur to expedients so manifestly from hell, so subversive of every principle of sound morality and religion, can be regarded only as one of those contradictions, for which human characters, both individuals and nations, are often so remarkable. The wisdom that is from above is pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. But the policy of Rome, as displayed in the inquisition, is so strikingly characterized by that wisdom which is earthly, sensual, and devilish, that the person who needs to be convinced of it, seems to be altogether beyond the power of argument. Never were two systems more diametrically opposed in their spirit, their maxims and effects, than primitive Christianity, and the religion of modern Rome; nor do heaven and hell, Christ and Belial, exhibit to our view a more glaring contrast."

* Voltaire's Universal History, Vol. II. ch. cxviii.

SUNDAY SICKNESS;

Or, an inquiry into the nature and causes of a disease of the typhous kind, which though of long standing and general prevalence has never been noticed by any medical writer.

Principiis obst. Sero medicina paratur.

Cum mala per longas invalevunt moras. OVID.

Resist disease betimes, if you would see Your health the same as once it us'd to be; Too late at last we call for medicines aid.

Our pow'r's, by long affliction, all decay'd.

Doctor EASY, amongst other papers has given me one containing the particulars of the disease which is represented by the patients as a natural, but which, he thinks, bears the symptoms of a moral disorder. I shall give his history of it in the present number.

There is a disease, at this time, too prevalent in our neighbourhood, an account of which is not to be found in our popular books of medicine; I shall, therefore, endeavour to communicate some particulars respecting it.

The disease, to which I refer, is evidently of the intermitting kind; and in all cases, that have fallen under my notice, has attacked the patients by violent paroxysms which return every seventh day. It may be thought to savor of superstition to mention it, and yet it is a fact, and therefore must not be passed over; that these paroxysms return only on the Lord's day, on which account the disease is called the *Sunday sickness*; and the faculty know it by no other name than *Diet Dominicorum morbus*. On account of its periodical attacks, some have thought it to be a singular kind of ague, especially, as it is attended with a great degree of coldness, though I do not perceive the symptoms of shivering which are usual in that complaint.

I have observed the paroxysms commence at different periods, but generally in the morning of the Lord's day, and in many cases it seizes the patient before he has left his bed, and makes him indisposed to rise till a later hour than usual. A coldness has first been noticed about the region of the heart; and a dulness in the head, which stupifies the brain, not unusually succeeds; this is followed by yawning, and a sort of lethargy. The patient is, sometimes, deprived of the use of his limbs, especially the legs and the feet, so that he finds himself indisposed to walk to the house of God. Some, indeed, have gone up to the solemn assembly; but they have generally entered it later than their neighbours; and even there the paroxysms have seized them, and the symptoms of yawning and lethargy have been so violent, that they have fallen into a dead sleep, even, when the preacher has been delivering the most solemn truths in the most animated manner; and others have been extremely uneasy in their confinement during the time of service, though they have been known to sit very contentedly, in a play-house, for several hours together.

This disease appears to stupify those who are subject to it, so that, however, they may appear to suffer, they are seldom, if ever heard to complain. I have known persons under other diseases mourn on account of their confinement from public worship; but the victims of this extraordinary disorder were never heard to complain, "My soul longeth, yea, even fainteth for the courts of the Lord; my heart, and my flesh crieth out for the living God; when shall I come and appear before God?"

I was at first greatly surprised, after hearing that a patient could not get to public worship, to find her the next day as active as if she had not been subject to any kind of indisposition; but I have since found it very common, after the paroxysms are removed, for the patient to appear perfectly well till the approach of the next sabbath; though most of the faculty agree, that, there is a low feverish heat to be perceived during the days of interval, which is called *Febria mundi*; or, the worldly fever. There seems also to be a loss of appetite for savoury food, and an entire want of relish for *panis vita*, which, it is thought, might be of service to remove their disease, as a very skilful and experienced person has asserted, that, "it was more to him than his necessary food," and another has recommended it as peculiarly agreeable to the taste, "sweeter than honey or the honey comb." One circumstance I had almost forgotten, namely, that, those who have not laid aside all attention to the form of religion, if they are subject to the Sunday sickness, generally feel somewhat chill and listless about the hours of secret retirement, and family devotion.

From some symptoms, in the families where this disease has made its appearance, there is reason to fear that it is contagious. If I am not strangely mistaken, some children have received the infection from their parents; and I expect every week to see it more prevalent in the vicinity of certain families who are dreadfully under the power of the disorder. The symptoms of yawning are evident in some, and of lethargy in others, who are not yet so far gone as to be kept from public worship.

I was willing to hope the Sunday sickness was a new complaint, and peculiar to these parts; but, it seems, there are few places where the malady has not reached; and weariness of the sabbath appears to have been a raging disorder among the Jews, in the times of their commonwealth; though it is to be feared, it never was more prevalent and contagious than at present; and, I am sorry to say, its prevalence is, not a little, owing to the late attempts of a gentleman to prove that its effects are not to be dreaded.

In searching for the causes of these symptoms, I have met with considerable difficulty; but am now convinced, after the closest investigation, that they are generally brought on by excessive indulgence, and feeding without reserve on the sour fruits of the flesh, and the windy diet of the world. Persons, who sit for many hours together in close rooms, with vain and carnal companions, are peculiarly liable to the malady; and I have observed that a neglect of family and social religion on working days; a great delight in cards and other games; a frequent attendance upon balls, drinking clubs, and the Circus, are among its certain forerunners.

I am desirous that these particulars should be laid before the public, that they may serve to caution some persons of their danger, and that the skilful may be excited to seek out a remedy for the disease. Some have thought that the complaint is a moral rather than a natural one; it is, however, argued on the other side,

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that the patients generally complain of a natural indisposition. What is to be done? It is high time that physicians or divines should attend to the malady. I have sometimes thought of prescribing draughts and bolusses to those who have told me that they could not come to church, or not come in time, or not keep awake while they were there; but when I have found them well and active in their business, I have declined it for fear it should seem like forcing medicines. Had I been sure that worldly business or pleasure had detained them, I should have recommended the clergyman to attend to their case; but when they talk of their infirmities and indispositions, I do not know how he could address them. Perhaps it is necessary to hold a consultation of physicians and divines, that it may be determined to whom the patients belong, and whether the complaint is seated in the body or in the soul.

As the following admonition to sleepers is in some degree connected with the above paper and I know not whether it has been before printed, I shall recommend it, as worthy of attention, to those whom it may concern. It was drawn up by a minister of great zeal, and I shall faithfully transcribe the copy before me, because, though it may be rather in the rough, the style is peculiarly characteristic of the writer.

The horrid habit of sleeping in some is the source of infinite pain to others. It damps, more than any thing else, the vivacity of a preacher. Constant sleepers are public nuisances, and deserve to be scourged out of a religious assembly, to which they are a constant disgrace. There are some, who have regularly attended a place of worship for seven years, twice a day, and yet have not heard one whole sermon in all the time. These dreamers are a constant distress to their preachers, and, could sober reason operate on them, they would soon be reclaimed.

In regard to health, would any but a stupid man choose such a place to sleep in? In respect of character, what can be said for him, who in his sleep makes mouths, and wry faces; and exhibits strange postures, and sometimes snores, and starts, and talks in his sleep, and renders himself ridiculous to the very children of the place? Where is his prudence, when he gives malicious persons occasion to suspect him of gluttony, drunkenness, laziness, and such like causes of sleeping in the day time? Where is his breeding? He ought to respect the company present. What an offensive rudeness to sit down and sleep before them! Above all, where is his piety and fear of God? There will come a period in the existence of this easy drone, in which he will awake and find the Philistines punishing the idler who was shorn in his sleep.

Ministers have taken a number of methods to rid our assemblies of this odious practice. Some have reasoned; some have spoken louder; some have whispered; some have threatened to name the sleeper, and have actually named him; some have called fire; some have left off preaching: Dr. Young sat down and wept; Bi-hop Aylmer took out his testament and read Greek. Each of these awaked their audience for the time; but the destruction of the habit belongs to the sleeper himself: and if neither reason nor religion can excite him, why, he must sleep on till death and judgment awake him."

THE SPIRITUAL BAROMETER.

- or, a scale of the progress of sin and grace.
- 70—Glory.
- Dismission from the body.
- 60—Desiring to depart, to be with Christ.
- Patience in tribulation.
- Glorying in the Cross.
- 50—Ardent love to the souls of men.
- Following hard after God.
- Deadness to the world by the cross of Christ.
- 40—Love of God shed abroad in the heart.
- Frequent approach to the Lord's table.
- Meetings for prayer and experience.
- 30—Delight in the people of God.
- Looking to Jesus.
- 20—Love of God's house and word.
- Vain company wholly dropped.
- Daily perusal of the Bible with prayer.
- 10—Evangelical light.
- Retirement for prayer and meditation.
- Concern for the soul. Alarm.
- Indifference.
- Family worship only on Sunday evenings.
- Private prayer frequently omitted.
- Family religion wholly declined.
- 10—Levity in conversation. Fashions, however expensive or indecent adopted.
- 20—Luxurious entertainments.
- Free association with carnal company.
- 30—The Theatre, Circus, Vauxhall, &c.
- Frequent parties of pleasure.
- House of God forsaken.
- Much wine, spirits, &c.
- 40—Love of novels, &c.
- Scepticism. Private prayer totally declined.

- Deistical company prized.
- 50—Parties of pleasure on the Lord's day.
- Masquerades; Drunkenness; Adultery.
- Profaneness; lewd songs.
- 60—Infidelity; jesting at religion.
- Sitting down in the chair of the scioner.
- 70—Death.

PETITION.

N. B. The reader must peruse this from the middle, upwards or downwards.

From the Christian Watchman.

A LOVER OF ZION.—No. I.

Why are Baptist Churches no more prosperous? and by what means can their prosperity be increased?

These questions have considerably occupied my thoughts and not a little interested my feelings. I intend in this and a few following numbers to give you my views on each of them. The first of these questions may seem to imply that our churches are less prosperous than at some former times, this, instead of affirming, I shall deny. That religion is less flourishing in some places cannot admit a doubt, but that it is more flourishing in many other places is equally evident.

That this is the case generally is in my mind certain. That it may appear that this statement is correct, and that we may be prepared for the immediate consideration of the question before us, we propose in this number to take a comparative view of our churches.

In founding a new settlement much enterprise, patience, fortitude, and perseverance are necessary; but with these qualities there will be much ignorance, much prejudice against the refinements of life, and many deficiencies of various kinds. With the first settlers there will almost necessarily be some who are in debt and contentious, and who are turbulent and worthless. In forming such a settlement firm attachments will be created; noble actions will be performed, and great privations and sufferings will be endured. But no one supposes that such a settlement in its early stages, though it may furnish opportunities for the exhibition of noble traits of character, is in a more flourishing state than when it becomes consolidated, increased in wealth, more regularly conducted, and better informed. This supposed case will suggest what I have to say on the comparative prosperity of religion in our churches. The circumstances in which most of them were founded were such as required zeal, fortitude, patience, and perseverance; their founders of course exhibited many excellent traits of character and wrought with wonderful success in the cause of God. They bore the heat and burden of the day. They were much persecuted and in many instances could not do as they would, and in many other cases they would not do the things which were best, for no other reason than that they would not be like their oppressors. Nor is there any thing strange in this, for the wisest of men has said, "Surely oppression maketh a wise man mad." This is one important reason that led many ministers to declaim against having any thing for preaching, and against the utility of education in the ministers of Christ. And no doubt their oppressions, in some cases, generated a bitterness against their opponents which cannot be justified; but we are far from believing, as has been disengenuously asserted, that their own heat was the cause of their oppressions. In such a state of things there would not be all that regular order which could be desired. Those possessed of the wealth, the learning and the honours of the world, could not be expected in such circumstances to abandon their honours and sacrifice their wealth to unite with, and build up a cause every where spoken against, though it might be approved by their consciences. Those acquainted with the world know that such men choose to keep on the popular side, if the decisions of their judgments do give them some trouble. It is indeed often true, that even good men in this imperfect state are much influenced by the opinions of the world. On the contrary, many who had either lost their standing, or had been thwarted in their designs, were inclined to cast in their lot with a new denomination in hopes of retrieving their characters or gratifying their wills. Nor could such men in many cases be distinguished from real friends. Besides these, there were many who turned in merely because it was new, and many others because they were covetous. I am far from suggesting that all these descriptions of persons taken together constituted the majority, but from the nature of the case they intermeddled much with the concerns of the churches, and frequently to very bad purpose.—Those who wished to have things conducted judiciously and properly were kept back, and frequently wept and prayed over the evils they could not prevent. By the prayers and exertions of such men, religion still prospered and the churches grew; but they frequently grew faster in numbers than in knowledge or regularity. In those days there were many who made noble sacrifices and exertions, and who doubtless will be in everlasting remembrance. As the churches advanced they would necessarily become better regulated, and men would be put out, abuses corrected

& order established. These objects could not be secured without the excitement of malignant passions, and hence have arisen multitudes of contentions, apostasies and declensions. Men of turbulent and factious dispositions had much rather embroil a church in contentions than submit to wholesome regulations, and when they cannot do this they become apostates. Having no holy principle at heart, and loving discord, they either throw off the mask of religion altogether, or assume some other garb. Hence many members of our churches have in times past become contumacious of religion, infidels, Universalists, Christians, and how many other things we know not. Such things have discouraged the hearts of real friends, diminished their exertions, and occasioned declensions. But these incidental evils are in a good measure exterminated, and in proportion as their causes are diminished they will be eradicated. Our churches have greatly improved in intelligence, and are still making rapid advances. They have become far more regular than they were a few years ago; they are in a great measure free from the danger of receiving factious members, and although covetousness has not been entirely rooted out, nevertheless it has been in a great degree lessened. Far higher attainments are sought in ministers, and ministers feel the necessity of better qualifications. Discipline is more strictly attended to, and of course all the members of the churches are kept in more regular order.

At the same time that there is a firm adherence to the ancient faith, there is a greater spirit of kindness among the members of the churches who differ on some minor points, and more catholicism towards Christians of other denominations. Ministers are cured of preaching against being supported, and most of the churches are disposed to acknowledge their obligations to support the ministry. And our churches and the numbers in the churches have greatly multiplied.

On each of these particulars we might dilate and show from facts the correctness of our statements, but we have room only for a few remarks respecting them. And we submit to this the less reluctantly because we presume these statements will not in general be disputed. A very little reflection on what we were forty years ago, and what we now are, must make it manifest that we have in our churches many more persons of cultivated minds than we then had, and that our members generally are more disposed to improve themselves by the reading of good books, and religious, periodical publications than they were. The establishment of church libraries and the circulation of Magazines and religious Newspapers furnish evidence not only of our present advancement, but that we are still advancing. It is also evident that business is transacted more systematically, every member feels more his obligation to be punctual in the discharge of his duties, monies are raised more by equality, and more accurate records are kept. These circumstances show the increasing regularity of the churches, and this regularity makes them less desirable places for the factions or the covetous.

The improvements in the ministry and in the views entertained respecting it are strikingly manifest. The greater part of our churches wish to have a man for a minister who has a pretty good share of improvement; and such are the convictions that ministers ought to be informed, that considerable exertions are making to provide means for assisting those called to this work to procure the necessary information. We have a much greater proportion of well informed ministers now than formerly, and we have the cheering prospect that this proportion will soon be much greater. There are indeed a few individuals and a few churches that affect to decry learning and all other improvements; but we hope that the holy deportment, the prudent zeal, the able and faithful preaching, and the success of those ministers whose minds have been cultivated, will remove their prejudices and change their views. We mean not by these remarks in the least to disparage that holy band of worthies, many of whom have already entered into rest, and others of whom are now in the field, who, though not cultivated in the schools of science have been, and still are able ministers of the New Testament. Instead of injuring such men, we would have those better informed to do them all the good in their power. But still we cannot but think the present appearances in this respect peculiarly auspicious to the future prosperity of the church of God. Nor is the increased provision which is made for supplying the temporal wants of ministers a less propitious circumstance. The prosperity of religion has ever depended much on those men who are set apart as its ministers and supported for that purpose. Every thing therefore which is calculated to deprive them of a suitable support, is calculated to prevent the progress of religion. When we see ministers and churches united, as is now the case in a considerable degree, in right views on this subject, we may consider it ominous of good to Zion's cause.

It has been a fault in times past, a fault which is not entirely cured to this day, that the slightest difference separated ve-

ry friends. And this carping disposition frequently under the pretence of superior sanctity, has done immense mischief to the church. But more enlarged and liberal views are entertained, and the peace and happiness of the church are greatly promoted by them.

When we consider how weak and feeble we were in the beginning, how many difficulties we had to struggle with and overcome, and what we now are, who among us will not with admiration, gratitude and joy exclaim, "What hath God wrought!"

And while we have gained so much it would be strange if we had lost nothing. It is probable that we have lost something of our former simplicity and hospitality, we may also have lost a measure of our fathers' self denial and spirituality. We may not be visited with so copious showers of divine mercy as they were. In setting things in order we are strangely inclined to substitute the body of religion for the soul. If however we have deteriorated in these respects, the deterioration has been scarcely perceptible. But notwithstanding all these things, I am persuaded that we as a denomination have greatly improved. And we are under the strongest obligations to render to God thanksgiving for his rich blessings. It has often been said that we were declining and should soon come to desolation, but having obtained help of God we continue unto this day.

From the Southern Intelligencer.

EDGEFIELD BAPTIST ASSOCIATION.

This Association convened at Bethany, at Republican, on the 18th ult. The Association Sermon was delivered by the Rev. M. Todd. The Rev. Robert Carson was chosen Moderator, and M. Mims, Clerk. Letters were read from 28 churches.

R. M. Todd, J. Landrum, B. Manly, A. Blocker, J. T. Coleman, and M. Mims, were appointed Delegates to the Baptist State Convention. The last Friday in December of this year is set apart as a day of fasting, humiliation, and prayer on account of the decrease of ministers,

the yellow fever in Charleston, the drought of the past summer, and the recent storm of wind and rain, which has destroyed in a great measure the remnant of the planters' hopes. And Friday, before the second Lord's day in May next, is to be observed as a fast day, with special reference to a revival of religion.

The Association earnestly hope that every church in union, will establish Sunday schools, and attend to weekly prayer meetings. Union meetings were appointed as follows—Dean Swamp, 5th Lord's day in January; Horn Creek, 5th Lord's day in May; Plumb Branch, 5th Lord's day in July.

Charity sermons are annually to be preached at the meetings of the Association, and collections taken up, to be applied to education purposes and domestic missions.

The next meeting of the Association will be held at Gilgal, on Turkey Creek, Edgefield District, on Saturday before the third Sabbath in September.

Collection for Association Fund, \$56;

Education Fund of State Convention, \$35;

Foreign Missions, \$14, Baptized last year,

187; received by letter, 56; restored, 16;

expelled, 32; dismissed, 68; dead, 36;

whole number of communicants, 2942;

churches, 35; ordained ministers, 13; licensed preachers, 3.

The improvements in the ministry and in the views entertained respecting it are strikingly manifest. The greater part of our churches wish to have a man for a minister who has a pretty good share of improvement; and such are the convictions that ministers ought to be informed, that considerable exertions are making to provide means for assisting those called to this work to procure the necessary information. We have a much greater proportion of well informed ministers now than formerly, and we have the cheering prospect that this proportion will soon be much greater. There are indeed a few individuals and a few churches that affect to decry learning and all other improvements; but we hope that the holy deportment, the prudent zeal, the able and faithful preaching, and the success of those ministers whose minds have been cultivated, will remove their prejudices and change their views. We mean not by these remarks in the least to disparage that holy band of worthies, many of whom have already entered into rest, and others of whom are now in the field, who, though not cultivated in the schools of science have been, and still are able ministers of the New Testament. Instead of injuring such men, we would have those better informed to do them all the good in their power. But still we cannot but think the present appearances in this respect peculiarly auspicious to the future prosperity of the church of God. Nor is the increased provision which is made for supplying the temporal wants of ministers a less propitious circumstance. The prosperity of religion has ever depended much on those men who are set apart as its ministers and supported for that purpose. Every thing therefore which is calculated to deprive them of a suitable support, is calculated to prevent the progress of religion. When we see ministers and churches united, as is now the case in a considerable degree, in right views on this subject, we may consider it ominous of good to Zion's cause.

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CHRISTIAN SECRETARY.

HARTFORD, TUESDAY, NOVEMBER 23, 1824.

Our readers are particularly referred to the inquiry into the nature, and causes of the *Sunday sickness*, which will be found on the first page of this paper. Although the remarks were originally written for another hemisphere, yet they seem no less appropriate to this.

We have this day commenced the publication of a course of numbers over the signature of *A Lover of Zion*, to which we invite the attention of our Churches.

These numbers originally appeared in the Christian Watchman during the Summer and Fall, and we feel a confidence that those of our friends who have seen them in that paper, will be pleased also to see them appear in the Secretary.

The subjects brought into view and discussed in these numbers, are highly important, and deeply interest every friend to the prosperity of Zion. We trust they will be read with pleasure and profit by our brethren.

Revival of religion in Blanford, Mass.

Elder Asher Miner, of North-Stonington, in this state, two weeks since, paid a visit to a brother of his residing in Blanford, Mass.

While in that place he preached to the inhabitants of a very destitute neighbourhood; during the second sermon, the power of the Lord was evidently displayed in the assembly. A number "were pricked in the heart," and after the close of the sermon, anxiously inquired "what they should do to be saved," while they came forward of their own accord, and desired prayers to be offered up to the throne of the heavenly grace in their behalf. During the ten succeeding days, Elder Miner preached every day, and sometimes twice in a day, to crowded and anxious assemblies.

His domestic concerns requiring his attention, he bid the people farewell for a few days, intending by the leave of Providence to return to them again in a week or ten days.

Before he left the people at Blanford, however, he had the pleasure of hearing a number of them relate "what the Lord had done for their souls," and of administering baptism to them agreeably to the primitive model.

May this blessed work continue and prevail. The above account was given in substance by Elder Miner in the Baptist Meeting-house in the city, on Wednesday evening, the 17th inst. on his return home.

In the statement he then made, the number under serious impressions, and the number baptized, was given, but for want of a certainty in our recollection, we have omitted to state them.

Our city was alarmed with the cry of fire at 1 o'clock P. M. on Saturday the 20th inst. It probably was communicated by a spark from a blacksmith's shop to a hayloft in a barn contiguous. The barn and a ware-house were totally destroyed, but we are happy to state that the amount of loss was comparatively trifling. The buildings were near Knox's Landing, and we believe owned by the United States.

FOR THE CHRISTIAN SECRETARY.

"Look not every man on his own things, but every man also on the things of others."—Phil. ii. 4.

The doctrine taught in the text under consideration, is *Christian benevolence*, and is the same in amount, with the second Commandment; "Thou shalt love thy neighbour as thyself." This doctrine stands opposed to a selfish and contracted spirit, which would lead us to live, and act, for ourselves only; yet it does not forbid a suitable attendance upon our own personal interests in their proper place, but it forbids our attending to them, to the exclusion of the general, or public good.

It contemplates man as a social being, surrounded with society, with whose well-being his own is intimately connected; and, it also contemplates the fact, "that it is more blessed to give than to receive." In confirmation of this idea, we quote the Apostle's language in the verses immediately succeeding the words of the text.

"Let the same mind be in you which was also in Christ Jesus."

"Who being in the form of God thought it not robbery to be equal with God;"

"But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men," that he might rescue us from deserved wrath.

We have remarked that the doctrine of *Christian benevolence* stands in opposition to a selfish and contracted spirit. This selfish and contracted spirit we have imbibed in consequence of our apostacy from the love and service of God. Supreme self-love, is the reigning principle in the hearts of mankind by nature. This principle operates in a vast variety of modes, according to the direction given it by education, habit, or the circumstances

CHRISTIAN SECRETARY.

is which we may be placed in life; the principle being latent, it only requires the proper occasion, to draw it forth into full exercise.

For the gratification of this principle, the Military chieftain will wade through seas of blood, heedless of the widow's groans, or the orphan's tears, in order that he may sway the sceptre of power.

The ambitious politician will stoop to the meanest artifice, and to the most disingenuous measures, in order that himself may be exalted to the pinnacle of authority.

The man in whose heart the love of gold has attained the ascendancy, will sacrifice every principle that intercepts or retarded him in the accomplishment of his avaricious desires.

The voluptuary, regardless of health, reputation, friends, and every pecuniary consideration, rushes headlong to the gratification of his sensual desires, actuated by the sordid principle of selfishness.

Each one pursues his own chosen way, impelled by the depraved passions of his fallen nature.

Some, indeed, independent of the renewing and sanctifying influences of the Divine Spirit, are so far restrained by education, or other providential circumstances, that they do not allow their unhallowed passions to take the unbridled direction; finding it necessary to controul, in a measure, the breaking forth of that principle which reigns within. In this land, enlightened by the Gospel of Christ, many checks and barriers are presented by the Providence, Word, and Spirit of God, to the full indulgence of supreme selfishness, even by those who are strangers to the saving operations of the Holy Spirit; yet, after all, its influence is awfully manifested in the character of mankind.

But our text teaches a doctrine of a character and tendency entirely opposite to this. It teaches that none ought to live for himself alone, but that we are under obligation to exert ourselves for the removal or mitigation of human misery, to the utmost extent of our ability.

That we are to embrace in the arms of our charity, the whole human family, to "do good unto all men, but especially to the household of faith." It teaches us not only to relinquish our own emoluments, or aggrandizement, when that can only be obtained at the expense of our neighbour's rights, or true peace of mind, but to labour for the temporal and spiritual advantages of others, even although it should subject us to inconvenience, suffering and pain.

The text teaches us to exercise that benevolence, which is of a diffusive character, to strive to promote the good of others, independent of the expectation of pecuniary reward, merely from a disposition to increase the amount of human happiness; and thus to imitate the character of Him, who "came to seek and to save that which was lost."

The illustrious example of the Saviour, is here presented by the Apostle, to stimulate Christians to the proper discharge of the duties of their high and holy calling. "If (says he) there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfil ye my joy that ye be like minded." Phil. ii. 1-2.

It was this principle of Christian benevolence, ruling in his heart, that led our Apostle to relinquish the honors and emoluments, to which he might no doubt have attained in the Jewish religion, among his own nation, and go forth and preach the faith which he had formerly laboured to destroy. It was this holy flame burning in his heart, which led him agreeable to the command of his Lord and Master, to leave the shades of retirement, which he might have enjoyed, and breast the shock of Jewish malice, and Gentile infidelity. It was this which led him to "count not his life dear unto himself, that he might" spend, and be spent in proclaiming to his dying fellow sinners, salvation through the blood of the Cross; Influenced by this holy principle, we behold him urging his way from City to City, and from Country to Country, testifying both to Jews and Gentiles, "repentance

towards God, and faith in our Lord Jesus Christ."

When we contemplate the character, and conduct of the primitive disciples of the Saviour, we are astonished at their zeal, constancy, perseverance and self-denial, and are led to conclude with certainty, that they were moved by an energy more than human. In short, they seem in their self-denial, and Christian benevolence, to be influenced by the spirit of their Divine master, who "came not to be ministered unto, but to minister, and to give his life a ransom for many."

The Lord has been graciously pleased to raise up men of this character, in every age, as successors to those, whom he first commissioned to preach his gospel, and he has in a greater or less degree, crowned their labours with success, in the conversion of souls, and in the edification of his Church in faith and holiness.

At this day we are witnesses, that the spirit of Christian benevolence, is exerting an influence unparalleled in the history of the Church, since the Apostolic age. Moved by an invisible energy from the Lord, Christians of every name, seem aroused from their protracted slumbers, & appear determined to become instrumental in spreading abroad the light of the gospel, to the utmost bounds of the habitable earth. That heart must be cold and inflexible, that can witness the efforts of the saints of the Most High, as they are now progressing in their work of faith, and labour of love, and not feel disposed to pray for their prosperity, and also a desire to become in some way active in extending the blessings of salvation.—

What soul has been redeemed from condemnation, through faith in the Redeemer, but must feel a sacred, a holy, and inextinguishable desire, to become the instrument of communicating the blessing to others? To be a Christian, is to be Christ like. O! how little does that man deserve the name of Christian, who withholds his sympathies, his prayers, his labours and his alms, from the cause of Jesus, who is narrowed up in the sordid consideration of self gratification, "sacrificing to his own drag, and burning incense to his own net." Such an one presents sad evidence of the deceitfulness, and treachery of the human heart, and has reason to tremble, and be alarmed at his awful profanation of the hallowed name of Christ, who hath said, "If any man serve me, him will my Father honour.—John xii. 26.

The doctrine of Christian Benevolence, as taught in the text, is a doctrine, which stands intimately connected with the best good of the human family, both temporal and spiritual, and is opposed to that selfish and contracted spirit, which is naturally inherent in the character of mankind.

FULLER.

FURTHER ACCOUNTS FROM BURMAH.

It affords us much pleasure to be able to lay before our readers, the following particulars relative to the American Baptist Mission in Burmah.

Never perhaps was deliverance from death more unexpected, or the divine hand more evidently made bare, than in this instance in behalf of the Missionaries. Surely "he that sitteth in the Heavens" has manifested his tender regard to our dear brethren in the hour of extreme peril. Let us then trust in Him at all times, and pour out our hearts before him. He heareth the groanings of the prisoners, and saith such as are appointed unto death.—Ed.

CAPTURE OF RANGOON

From a Calcutta Paper, of 30th June.

We beg to direct the attention of our readers to an interesting letter from Mrs. Hough, (the wife of the American missionary of Rangoon who was deputed by the Burmese to negotiate terms) addressed to her daughter, a young lady at the seminary of Mrs. Lawson and Mrs. Pearce, at Calcutta.

RANGOON MAY 14th, 1824.

The English have taken Rangoon, and we through much mercy, are spared to tell you the joyful news. I thought, three days ago, that by this time you would have been an orphan. Monday 10th, news of the arrival of the English fleet at the mouth of the river, was brought to Rangoon, but we could not believe it, not that we thought it impossible, but we have been often deceived with idle reports, and placed no dependence on any thing we heard. Nearly all the English gentlemen were dining in Lansag's (a Spanish gentleman's garden, and before they had finished their dinner, they were conveyed to

the king's godown and confined in chains. We thought that Mr. Hough and Mr. Wade would escape, being Americans; but while we were at tea a king's linguist, with about 12 men, escorted them to the godown, and put them with the other foreigners. Our servants nearly all took the alarm, and Mrs. Wade and myself spent a sleepless and wretched night in this lonely place, with only four servants in the house with us. "Moung Sheva ba kept by us, and prayed with us, which was no small consolation. The other Christians went off.

About one o'clock P. M. on Tuesday, the fleet came up to town, and received a shot from the Burmans. They returned two for one, and in a few moments every soul of the Burmans took what they could and fled. The English prisoners had each an executioner over them, who was ordered to strike off their heads, when the first English gun was fired; but they were so frightened that they crouched down in one corner of the room, expecting the whole roof to fall upon them, and the third fire made them force the door and run away; they however fastened it upon the outside. Not long after, the prisoners were taken out to be executed. Your papa proposed going to the fleet for terms of peace, which the Burmans were about assenting to, when the firing commenced again, and the Yawoon with his officers ran away, dragging the poor chained prisoners after them.—Your papa and Mr. Wade were chained together, stripped of all their clothes except shirt and pantaloons, (Mr. Wade's shirt was taken from him) not even the hats were left, their arms were tight corded behind, and an executioner kept hold of the rope. In this dreadful situation Mrs. Wade and myself saw them from the window of a little hut to which we had fled, expecting every moment to be bound and treated in the same way. George ran out after your papa who sent him back. The prisoners were taken about half way to the great Pagoda when they released Mr. Hough and sent him to the English fleet, though not without his first promising to procure terms of peace. He went to the commodore, on board H. M. ship Liffey whose terms were, that all the white prisoners should be immediately released, and if one drop of their blood were spilt, the whole country should be desolated by fire and sword. He went back with this message; but not being able to find either the Yawoon or the English prisoners, he returned and in the evening I saw him for the first time, after he left the house on Monday evening. Mr. Wade and the other prisoners were released by the English the next day about noon. Mrs. Wade and myself suffered every thing, but imprisonment and death; and the scene in the virandah of the Portuguese church to which we first fled, was beyond all description. Mrs. Turner, Mrs. Snowball, and hundreds of the Portuguese crowded together. Mrs. Wade and myself put on Burman clothes and mingled with the rest. When the English landed we went out, and put ourselves under their protection. They treated us with pity and affection, took us into town with them, where we met your papa, in the evening, and on Wednesday returned to the Mission House, where we found everything nearly as we left it. A few things were stolen from the cook house, our horses were gone, and our cows we expect to lose, as they have not yet returned to the house, which we expected to have found plundered of every thing and feel thankful to our merciful Father, that he spared us those comforts of which so many are deprived.

Thus have I endeavoured to give you some idea of what we have suffered, but this is written in the greatest hurry and goes by H. M. ship Liffey, to Madras." From the N. Y. Commercial Advertiser. We find that Calcutta papers have been received at Philadelphia to the 30th June. Further details are given of the progress of the Burmese war. The British have taken Rangoon, which was surrendered on their approach without resistance. The flight of the inhabitants towards the jungles, was so great, that the British commander says he does not think that one hundred men were found in the town. The members of the government fled at the first shot, carrying with them seven out of eleven Europeans, whom they had ordered to be imprisoned and put in irons. The next day the whole seven were found safe in different places of confinement, their guards having fled at our approach. The captured ordinance far exceeds in number any thing we supposed the country to possess, although, generally speaking, it is of a bad description.

* Moung Sheva ba, a native christian, who was baptized in April, 1820—He is an assistant in the mission.

General Intelligence.

We must be permitted to join our congratulations with the rest of the town, on the safe arrival of the Rev. Mr. Wheaton. He has brought with him a large and very valuable collection of Books for the library of Washington College, and what is of as much importance, he is restored to the church and congregation for which he has so long and so usefully laboured.—*Mirror.*

PRESIDENTIAL ELECTION.

It may be convenient to our readers, to know the precise number of votes which each State can give. Maine gives 9, New-Hampshire 8, Massachusetts 15, Rhode-Island 4, Connecticut 8, Vermont 7, New-York 36, New-Jersey 8, Pennsylvania 28, Delaware 3, Maryland 11, Virginia 24, North Carolina 16, South Carolina 11, Georgia 9, Kentucky 14, Tennessee 11, Ohio 16, Indiana 5, Illinois 3, Missouri 3, Mississippi 3, Louisiana 5, Alabama 5, making in the whole 261.

The last news give the following results so far as they go. Most of it is sure, but North Carolina, Ohio and Kentucky are yet doubtful. The votes collected from sources that can be depended upon, are with the above exceptions thus: For Mr. Adams, New-England 51, New-York 25, Delaware 1, Maryland 3—30. For Mr. Clay, New-York 7, Delaware 1—8. For Gen. Jackson, New-Jersey 8, Pennsylvania 28, Maryland 7, North-Carolina 15, Kentucky 14, Ohio 16. For Mr. Crawford, New-York 4. Delaware 1, Maryland 1, Virginia 24, Georgia 9—39.—*Mirror.*

PROVIDENCE NOV. 13.

Sanctuary of the Grave Violated—We are informed that a body was disinterred in one of the West burial grounds on Thursday night last, and was left by the persons engaged in the disgraceful transaction, in a lot near Dean's slaughter house, where it was found yesterday morning.

HAVANNA Oct 30.

"I am sorry to say that the Pirates have again appeared on this side of Cuba. The Laura Ann, of New-York, last from Montevideo, with jerked beef, has been taken, and all hands, except one, hung—the vessel burnt between this and Matanzas; the person who escaped, says a brig and schooner were also taken—*the people all murdered.* If piracy is to be suppressed, measures must be taken, more efficient than any yet adopted by our government.

INDIA.

It is stated that the Burman army, consisting of nearly 200,000 men, had, at one time, approached Calcutta, which excited considerable alarm. The inhabitants had commenced packing their goods, &c. but by the timely arrival of reinforcements, the enemy was forced back. \$4000 per month was offered for vessels to convey the British troops up the river.

The British gained a victory near Cape Coast Castle, Africa, on the 11th July, over 15,000 Ashantees. About 500 men of those under the British were killed or wounded. The Ashantees appear to have retreated; but they again advanced.

A London paper says, "For the first time, our troops were enabled to bring field pieces against the enemy who suffered terribly from the grape and cannister shot poured upon them. During the action the left wing of the allied and British force wheeled round, and burned two of their camps. On the 12th and 13th, skirmishes took place with some detachments which had been left to cover their rear, in which they also experienced considerable loss."

Mr. Owen.—The Glasgow (Scotland) Journal, has the following paragraph respecting Mr. Owen, who arrived at New-York, about a week ago.

"Mr. Owen set off from Derby to embark for the United States, for the express purpose of treating for the purchase of Rapp's celebrated settlement of Harmony, [Indiana] including all the landed property and buildings upon it. The property contains more than 20,000 acres, 3,000 of which are already under cultivation. About 1,000 acres more are rich meadow land on the banks of the Wabash. His object is to erect communities upon it similar to the plan to be put in execution at Mother-well."

MONUMENT TO BARON DE KALB.

The citizens of Camden, (S. C.) have determined to erect a monument to the memory of General de Kalb, and to invite General Lafayette to lay its corner stone.

LOCKED JAW.

Several years ago, during a conversation in New-Orleans, upon that dreadful malady, the Locked Jaw, an intelligent master of a vessel observed, that when he was at the island of St. Eustatia, he heard an eminent physician remark that he had many cases of the Locked Jaw, and never lost a patient. On inquiry of him as to the particular mode of treatment in which he had been so successful, the physician replied, that he directed an application of warm lye, made of ashes, as strong as possible; if the foot or hand was wounded, the same was dipped repeatedly into the lye; and if a part of the body, which could not be immersed in it, then in that case, the part affected to be bathed with flannels wrung out from the warm lye. In July last, Capt. Charles Gordon, of Newport, unfortunately jumped upon a scraggy pointed spike which perforated his boot and foot and he was taken home in the most excruciating torture—the attending physician could afford him no relief—Privately a lady, who heard the above conversation, recommended the warm lye bath, into which his foot was placed—within 15 minutes the anguish was taken out; he went to bed and slept quietly. The application of lye was made for 10 succeeding days; no pain, no uneasy sensation returned, but what is incident to a common sore, and on the eleventh day, Capt. Gordon walked abroad.

Newport Mercury.

INAUGURATION.

On Lord's day morning last, the 31st of October, the Rev. S. Cornelius assumed the Pastoral of the Baptist church in Alexandria. An affectionate charge was given him by the Rev. Mr. Brown, of Washington, and a charge to the church by the Rev. Dr. Staughton. The solemnities were concluded with prayer and a benediction; after which, the Pastor and his people severally exchanged, with Christian cordiality, the right hand of fellowship.

ORDINATIONS.

On the afternoon of Lord's Day, the 31st ult. Mr. S. McConnell was set apart to the work of an Evangelist, in the Baptist meeting-house in Alexandria. The Rev. O. B. Brown preached from Acts xx. 24. "None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." After the usual questions were proposed, hands were

imposed, and the ordination prayer offered to the throne of grace, by Rev. S. McConnell; after which, a charge was given by the Rev. Dr. Staughton, from 2 Tim. ii. 1. "Thou therefore, my son, be strong in the grace that is in Christ Jesus." The assembly was large, and the services solemn and refreshing.

On the 16th of October, Dr. LOYAL FAIRMAN, a member of the Baptist church of Whitewater, Hamilton county, (Ohio) was ordained to the work of the ministry. Sermon, by the candidate, (before ordination) from Col. ii. 9, 10.—"For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him which is the head of all principality and power." Consecrating prayer, by Elder Lewis Dewese, of Indiana; right hand of fellowship and charge, by Elder Samuel Harris, of Indiana; concluding benediction by Elder Moses Hornaday, of Ohio.

MARRIED.

In this city by the Rev. Mr. Cushman, Mr. Luther Barber of Windsor, to Miss Margaret Giles.

At East Hartford, by the Rev. Mr. Fairchild, Mr. Edwin P. Harrington, to Miss Electa Smith

DIED.

In this city, on the 19th inst. Mr. William Upson, of the house of Pelletreau and Upson, of New-York, 27.

At his residence in Cooper county, Missouri, the Rev. LUKE WILLIAMS, a worthy pious, and successful preacher of the Baptist society. Mr. Williams was born in the western part of Virginia. While a boy, and for some time after he settled in the world, he was a hardened sinner, opposed to Jesus Christ and the Gospel plan of salvation. But he was renewed by Almighty grace, united with the Baptist church, and soon commenced preaching, in which service he laboured with unwearied fidelity and success. He emigrated to the Boon's Lick settlement at an early period, and though most flattering prospects of wealth opened to the early emigrant, he resisted every temptation to become entangled in the things of this world. His labours in publishing the Gospel, and planting churches in these infant settlements, were incessant. Swimming creeks on horseback to arrive at his appointments, was a common exercise in his travels. The Gospel standard was planted by him on the extreme western boundaries of the state. In the great revival two years since, his labours were abundant, and the divine blessing followed. Professors of every denomination love his character, and his memory is revered by all. He left a wife and ten children, in destitute circumstances, but God will provide for them.

A CARD.

Gaius Lyman tenders his thanks to those of his fellow citizens who aided in saving his lumber from the fire on Saturday last. The fire wardens who exerted themselves to prevent its destruction, will please accept the assurance of his gratitude.

NOTICE.

We the subscribers appointed Commissioners by the honourable court of Probate, for the District of Farmington, to receive, examine, and adjust the claims of the creditors to the estate of Mr. Joseph Smith, late of said Burlington in said District, deceased, represented insolvent, hereby give notice that we shall attend to the duties of our appointment, at the late dwelling house of the deceased, in said Burlington, on the last Monday of April next, at 9 o'clock in the forenoon, (six months from the date hereof) being allowed for the creditors to said estate, to exhibit their claims. No accounts will be allowed unless properly attested.

Burlington, Nov. 8th, 1824.

SIMEON HART, JOHN SPENCER, Jr., Commissioners.

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FULLER'S WORKS.

Proposals by S. Converse, For

POETRY.

Lines intended for a Watch Paper.

Moments swiftly fly away!
Nothing can compel their stay!
Whither are they leading me?
To a vast eternity;
To a heav'n of perfect bliss,
Or a dreadful dark abyss!
What, my soul, then canst thou do,
With such prospects in thy view?
Flee to Jesus, flee away;
Not to-morrow, come to-day;
Come this moment; for, to thee
It now may be eternity!

ON THE SCRIPTURES.

Holy Bible, book divine,
Precious treasure! Thou art mine;
Mine, to tell me whence I came;
Mine, to teach me what I am!

Mine, to chide me when I rove;
Mine, to shew a Saviour's love;
Mine, art thou to guide my feet;
Mine, to judge, condemn, acquit!

Mine, to comfort in distress,
If the Holy Spirit bless;
Mine, to shew, by living faith,
Man can triumph over death!

Mine, to tell of joys to come,
Of the rebel sinner's doom;
O, thou precious book divine!
Precious treasure! Thou art mine!

From the Christian Watchman.

BAPTIST CONVENTION OF MASSACHUSETTS.

On Wednesday last, Delegates from six Associations assembled at the first Baptist Meeting House in this city, and organized the Convention.

Of the following nine Associations, viz. Warren, Boston, Worcester, Old Colony, Westfield, Leyden, Shaftsbury, and Wendell, which are composed of churches situated wholly or partially in this state, six only were represented, which were the Warren, Boston, Worcester, Old Colony, Westfield, Leyden.

The Warren Association was represented by Rev. Dr. Gano, Wm. Gammell, Silas Hall, F. Wayland, jr.

The Boston, by Rev. Dr. Bolles, Chas. Train, C. O. Kimball, Dr. Baldwin, John Parkhurst, Dea. Levi Farwell.

The Worcester, by Rev. Jonathan Going, A. Fisher, and Elisha Andrews.

Old Colony, by Rev. S. Glover, B. C. Grafton.

Westfield, by Rev. Samuel Abbot and David Wright.

Leyden, by Rev. James Parsons.

Rev. Stephen Gano was chosen Moderator, and Rev. Charles O. Kimball, Clerk.

After amending and adopting a Constitution which had been proposed, in the evening a free conversation was held, in which the state of religious feeling within the bounds of the several Associations was communicated by one delegate from each.

The Rev. Elisha Andrews presided in the evening, and called on the brethren for their several statements. Prayers and singing were interspersed between some of the narrations.

The Rev. William Gammell, from the Warren Association, was first called upon.

He commenced his narration in a very pleasing manner, by contending on the peculiar pleasure with which all the friends of spiritual religion heard of and conversed upon the prosperity and extension of the Redeemer's kingdom. He gave an account of the state of religion in the churches. There had been no remarkable revival amongst them; but a great degree of harmony and love prevailed, and steadfastness in the distinguishing principles of the gospel. Several of the churches were destitute of pastors, and needed assistance from the benevolent; but notwithstanding the straitened circumstances of some, the Association had contributed for the spread of the gospel in our own country, and amongst the heathen.

To the third church in Middleboro', and to the church in Foxboro', there had been the largest accessions. The association contains 28 churches, 13 Ministers, and 3695 communicants. Mr. Gammell spoke, in very impressive manner, of the destitute state of some of the churches, and of the peculiar state of feeling with which such Christians welcomed the feet of those heralds of salvation, who publish the gospel of peace.

Rev. Dr. Bolles gave a succinct account of the circumstances of the Boston Association, and of the happy increase it had received since its organization, thirteen years since. It then had but 22 churches. Since that time, sixteen have been added, all of which have been constituted since 1811. There are now 38 churches, 27 ordained Ministers, and licentiates. The largest additions to any of the churches in the last year, were made to that in Cambridge, under the ministry of the Rev. Bela Jacobs, to the third in Boston, under the ministry of the Rev. D. Sharp, and to the African church in Boston, under the ministry of the Rev. T. Paul. Dr. Bolles related some pleasing facts in relation to the Church in Salem of which he is the

pastor. He commenced his labours in that town twenty years since. In the three first years there seemed to be a continued revival, and frequent additions to the church. In the sixth year of his ministry, there was a copious outpouring of the Holy Spirit; many were brought to know the truth, and large accession were made by baptism. Within a few months, a revival had begun in Salem, in which his people had participated with the Pedobaptists, and the present prospects were pleasing.

Rev. Jonathan Going, from the Worcester Association, stated, that that body has been in existence but five years; and that it contains 15 churches, 15 ordained Ministers, 5 licentiates, and about 1400 members. They have enjoyed no very extensive revivals the year past, though some of the churches have been favoured with refreshings, especially the church of Sutton and Douglas, to which have been added about fifty. This Association is alive to Missionary and Education concerns, and has received nearly \$700 into its treasury the year past, for benevolent purposes.

Rev. Benjamin C. Grafton spoke of the circumstances of the Old Colony Association. He observed, that from its recent organization, only about one year since, he had no remarkable facts to state. It ought, however, to be gratefully acknowledged, that its first and second meetings were accompanied by evident tokens of the divine presence. Revivals had taken place in the last year in the church at Harwich, and in that at Barnstable. A Missionary Society has arisen, called the Domestic and Foreign Mission Society of Plymouth County and vicinity, which is progressing in its operations with a liberal patronage, and with increasing interest.

The Association contains 10 churches, 11 ordained Ministers, and 1221 communicants.

The Rev. Samuel Abbot, from the Westfield Association, remarked that this Association has existed but about twelve years. At its formation it contained only six churches. They are now increased to seventeen. Six of these have been constituted since that time. These churches contain 17 ordained ministers, and 7 licentiates, with 1298 members. They have not been favoured with any general revivals the year past. But a spirit of religious and benevolent feeling appears to be progressing; and the contributions for the missions, at the last session, exceeded any preceding year. But the churches are dispersed widely in their location; and many of the members reside at a distance from their places of worship and need much more ministerial labour than they now enjoy. That part of the State lying west of Connecticut river contains 36 churches, 5 of which are not associated, 28 ordained ministers, 10 licentiates, and about 2700 members, scattered into almost every neighbourhood in that region.

The Rev. James Parsons gave some account of the state of religion in the Leyden Association; but not having the Minutes of the last session, he could not be so particular as he wished to be. From his remarks, we are of opinion that there is a loud call for able labourers in his vicinity, and for more of a Missionary Spirit in the churches.

The Rev. Thomas B. Ripley being present from the State of Maine, he was called upon; and he readily gave a very animating account of the prosperity of the Baptist churches there. From his statements, we are of opinion, that in the late copious revivals, about 1200 persons have been baptized in the last year, and added to the churches in Maine. Forty years since, there was in that district of country but one Baptist Association; there are now five, in circumstances of pleasing progress.

The evening was occupied in a very delightful manner; and we ardently hope it is a presage of rich spiritual blessings, to be communicated by the medium of this new Convention. If the state of the Churches in the interior of our State and of other States is more distinctly understood, it must give a new and happy impulse to Christian sympathy and to Christian exertion.

The business was harmoniously closed on Thursday at one o'clock. The following are chosen Officers for the ensuing year.

Rev. LUCIUS BOLLES, D. D. President.
Rev. STEPHEN GANO, Vice-President.
Rev. JONATHAN GOING, Recd. Sec'y.
Rev. FRANCIS WAYLAND, jr. Cor. Sec.
Dea. LEVI FARWELL, Treasurer.

We noticed the subjoined remarks in the Philadelphia Gazette, and had determined to comment upon them, considering that the statements there made, were calculated to mislead the public mind; but as the Editor of the Star has remarked on the subject, in a manner which meets our entire approbation, we have inserted his strictures below, and will only add; that we deem it most prudent and correct for those who pretend to give a statistical account of the Christian Church, to do it with candour, lest they should subject themselves to the charge either of ignorance or bigotry, by their incorrectness. For ourselves, we hesitate not to say, we believe the Gospel is

CHRISTIAN SECRETARY.

From the Columbian Star.

COUNT THE COST.

preached by Methodists, Episcopalians, Presbyterians and Baptists, and that the Lord owns and blesses the faithful labours of all who love his name, and that there is ample scope in our fallen world, for the exercise of all the pious zeal of the friends of Christ, and his cause.

From the Philadelphia Christian Gazette.

By estimates recently made, it appears that the New States, which, within the last few years have been admitted into the Union, are not supplied with educated *Gospel Ministers*. A letter from Indiana testifies of the lamentable want of religious instruction in that State, and in Alabama, which contains about 200,000 souls, only 16 Presbyterian clergymen are to be found to dispense the word of life. The other new States are nearly in the same proportion destitute. And what will be the eternal destiny of the hundreds of thousands of our fellow men who are passing their days in ignorance of divine things, the all seeing God only knows; and what kind of a population will succeed these, when their measure of impiety is full, His eye can only determine. Unquestionably the generations which shall succeed the present, will be generations of *heathens*—of the worst kind of heathens, if the means of grace are not liberally supplied to those who are at this day crying to the churches for help.

From the Columbian Star.

REMARKS.

It is no doubt, a fact, that the new States are inadequately furnished with the means of religious instruction. It would be surprising, if it were not so. Men direct their first attention to the supply of their temporal wants. When these are provided for, religious and literary establishments, the conveniences and the luxuries of social life, are successively introduced, with a degree of rapidity and perfection, proportioned to the spirit, taste, and wealth of the community.

We do not wish to diminish the urgency of the appeal to Christian enterprise, nor to question the necessity for missionary services, in the old States, as well as in the new. But we must repeat our protest against a common manner of speaking on this subject, which, undesignedly, we doubt not, has all the mischievous effects of misrepresentation.

An example is furnished by the above extract. The condition of 200,000 souls, in Alabama, is presented to our sympathies, and demonstrated to be deplorable, by the appalling fact, that "only sixteen Presbyterian clergymen are to be found to dispense the word of life." A person, who was unacquainted with the state of things, would naturally infer from this paragraph, either that there are no other preachers in Alabama, or that it is necessarily an indication of heathenism, that no more than sixteen Presbyterian clergymen can be found.

We have in our possession, returns from 123 Baptist churches in Alabama, containing 4874 members, and supplied by 72 ministers. Besides these, there are it is probable, several Episcopal and Methodist clergymen.

From these facts, it may be presumed, that Alabama is not so desolate a moral Sahara, as the above paragraph might lead us to suppose. There is no doubt, that a similar state of things exists in the other new States, and in those parts of the old States, which are sometimes represented as deplorably destitute of the means of religious instruction. It is probable that these representations are to a melancholy extent, true, even if we reckon *all the means* which they enjoy. But a *misperception*, whether designed or not, is soon detected, and the public are deterred from aiding to relieve acknowledged wants. He knows little of mankind, who is not aware of this fact.

The fallacy lies in a refusal to recognize, as a minister of Christ, a man who is not "*educated*." No comment is necessary on this point. The new States are not the places where educated ministers are most likely to be found. This arises from their habits, and from the demand for their services in the more populous and enlightened portions of the Union. The preachers in the new States are, for the most part, men of simple and laborious habits, who are inured to the toils and privations incident to their situation; and who are prompt, at all times, in the meeting-house, in the field, or in the log cabin, to preach the unsearchable riches of Christ. It is by such men, who have been taught by no teacher but the Spirit who leads into all truth, that the forests of our country have been penetrated, and the seed scattered over the prairies of the west. These men, however unnoticed by their brethren, are those whose labours the Lord is pleased to honour.

The number of Baptists in Alabama has been nearly doubled during the last two years. A preacher of the Gospel, whether educated or not—whether stationed in the city or in the wilderness, ought to be animated with the spirit of the Apostle, and to "count all things but loss for the excellency of the knowledge of Christ." His motto should be that of Luther, "*Malleum cum Christo ruere, quam regnare cum Caesar*;" I would rather die with Christ, than reign with Caesar.

From the Columbian Star.

COUNT THE COST.

The imbecility of the human character is in nothing more apparent, than in the disposition which so extensively prevails to indulge in self gratification, at all hazards; and the inconsistency of men is no less manifest when they censure everything which does not accord with their own notions, although they themselves are governed by principles in many respects similar. The debauchee is quite averse to counting the cost, when he pursues a course which will inevitably destroy his health and fortune, but is commonly very fond of raising a "hue and cry" against exertions for the promotion of some good object which require a sacrifice of wealth, and the endurance of pain and self denial.

Men do not count the cost when they allow the "sports of the turf," or others of a kindred nature, to call them from their ordinary business and to drain their pockets. Were the time and money squandered in these childish, not to say criminal amusements, employed in giving instruction to the ignorant, and food to the hungry, we are not at a loss to conceive that the peace as well as the temporal and spiritual welfare of the community would be promoted. Should the same attention be paid to the important concerns of religion, we should be reminded that society was in danger of suffering from people's neglect of their necessary employments.

When men oppose contributions for the support of the Gospel, even among themselves, under the pretext, that the Christian religion is a public imposition, they count the cost upon the supposition, that their private interests will sustain an injury; but they do not take into consideration, that the Gospel is the greatest blessing conferred by God on the human family.

When men exert all their influence to hinder the spread of the Gospel in foreign lands, alleging that it is draining our country of its wealth, they tell us to count the cost, lest our nation be reduced to poverty and distress. Why do not people agree thus with respect to the vast sums which are yearly sent abroad to procure foreign superfluities, which have but little to recommend them, excepting that they advance the temporal gain of a few individuals, and foster luxury and pride? Which manner of expending money the more greatly exhausts our resources, or is the more consistent with genuine philanthropy?

When professing Christians are reluctant to contribute for the support of Gospel institutions, and the universal diffusion of spiritual blessings, they do not certainly call to mind how much it cost the Son of God to purchase man's redemption, and that we owe all things to Him. If they were suitably affected with this sentiment, and counted all things but loss for the excellency of the knowledge of Christ Jesus our Lord, they would throw open their coffers, and exert themselves to the utmost, that like precious faith, might be enjoyed by all mankind. And let us not be weary in well doing: for in due season we shall reap if we faint not.

When our Saviour instructed the Jews concerning a profession of his name, he said, "and whosoever doth not bear his cross and come after me, cannot be my disciple;" and he illustrates his doctrine in these words; "for which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" Whoever thinks of openly assuming the Christian character, ought to weigh well in his mind the duties which it enjoins, and the difficulties and dangers through which he may be called to pass. If not prepared by divine grace to endure every hardship, and to value his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, less than Christ, he is not worthy of Him. He must consider that he will be obliged to strive against the greatest of adversaries, the world, the flesh, and the devil, and that if he fail in his warfare, he will bring his own soul into jeopardy, and the cause of Christ into reproach.

In a word, all who do not love and obey the Gospel, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin, for a season, neglect to count the cost.

DION.

ANECDOTE OF A SOLDIER.

Mr. Cecil, in his "Short Hints to a Soldier," relates the following story: There was not perhaps a more wicked fellow in the service than a soldier I well know. But one day while he was gone two or three miles from the troop, it rained so hard that he was glad to take shelter in a farm house.

Now it happened, that a good man lived there, who soon began to talk of what lay near his heart, as you know we are all very apt to do; and what should this be, but Jesus Christ the Saviour? And he talked thus:

"A friend in need, is a friend indeed; and there are times in which every man feels the need of such a friend. But vainly do we hope to find him among men. Yet I know such an one may be found. Indeed, all I have made out to any purpose is, that none but Jesus Christ can do me any good. Trouble was sent to preach

my need of his help; but I was a good while before I knew what to do. At length, however, He, that had long called to me by his word, gave me ears to hear, and a heart to follow him. Well, weary and heavy laden, I came for help to him, and I have found it, and all I want in it: and now I cannot help telling to others, that there is certain cure for it in Jesus Christ; nor any thing which we can want, but he is as willing as he is able to give it."

It still kept raining, and the soldier was kept hearing, while several parts of Scriptures were compared; and he saw that the grand design of all Scripture was to show the Saviour to the sinner, and to bring the sinner to the Saviour.

At length the weather cleared, and the soldier went away; but not in the state of mind in which he had entered the house. He went (as he lately told me) with the farmer on the next Sunday, to hear an eminent clergyman; and then God brought the truth home to his heart. He called at the house of a friend of his, who told me how surprised he was to hear him say, after he had sat a few minutes, "Tom I have been a mad man all my life, and am just recovered;" and he then related what he had heard, and what he had felt.

For as a man wakes out of a dream, and recovers his right mind, after the wild fancies of the night are past, and tells the first person he meets of the disorder in which his spirits have been: so did this soldier talk to his friend. He plainly saw how dreadfully he had been fighting against God and his own soul, by a course of swearing, drunkenness, debauchery, and unbelief. He now felt what a bad example, yea, what a curse he had been to his fellow soldiers! what an awful evil sin is, with which he had sported! and what a depth of misery he must have fallen into, had he been cut off in such a course! He also felt he never could thank God enough for the repentance he had given him! and for the lively hope afforded him in the gracious promises to returning sinners.

He did much more. Many talk of religion, who have none; but this man proved he was converted, by a new course of life; and he proved, that when a man has a heart to serve God, he may serve him in any station. If some, from ignorance, scorned that change in him, which he had before scorned in others, no man was so ready to forgive; for he felt that no man had so much to be forgiven. No man was more faithful to his trust, or obedient in his station: for he served his God while he served his King. No man bore up more boldly under trials; for he knew they were all appointed of his God, and working together for his good. No man faced death with so firm a heart: for he knew that whether he stood or fell, he was secure of life everlasting, through the promise and grace of Jesus Christ. He had more courage than many, who can stand the push of a battle; for he calmly dared to confess Christ before men; and to declare upon every proper occasion, "I owe all that I am, and all that I hope to be, to the grace of our Lord Jesus Christ."

Extract of a letter from a clergyman in Georgia, to his correspondent in Washington City.

DEAR BROTHER,

Brother Compte visited the Ocmulgee Association, and presented his books and accounts to the subcommittee of the Board, under whose immediate care the Withington station is placed. These were quite satisfactory. He exhibited specimens of the writing of some of the pupils, and a letter addressed to the patrons of the institution, which were pleasing. This letter was from some boy, from whose correspondence brother H. Holcombe copied one which appears in the Star of the 11th September. I think it would please many of the readers of the Star, and therefore I transcribe it for the inspection and use of the editors. It stands thus:

WITMINGTON STATION, August 24.
DEAR FRIENDS,

I take this opportunity of writing a few lines to thank you for your kindness in fixing a Mission school in this nation, where I, with many others, enjoy the privilege of instruction. We have not many persons in our nation who encourage us. Our fathers are ignorant, and know but little of what is good for us. They do not listen much to good instruction, because they have been led by wicked white people so long, and they know not who are really friends to them. I hope you will not give us up on account of their ignorance. All you good people have had great compassion on us, and have been at great trouble with us, to do us good. This is a dark and ignorant nation. The teachers, who attend very closely to us, do often give us good instruction, and are very kind to us, and treat us well. They often pray for us, and wish that we may become useful to our nation. I should like to write a great deal more, but I am not acquainted with the English language. I hope you will pray for us, that God may bless us, and enable you to keep on in your good work.

I am, your obedient servant,
JOHN DAVIS.